



Vol. I

No. 3.

MARCH 1918

Published by the INDIA HOME RULE LEAGUE of America  
1400 Broadway, New York, N. Y.

*Why am I a Home Ruler?*

INDIAN ART

To Members, Yearly \$1.00

15c. a Copy

To others, Yearly \$1.50

## TABLE OF CONTENTS

(1) Editorials	1
An Appeal to President Wilson	4
(2) News Received	5
(3) The Late Sir William Wedderburn	7
(4) Why Am I a Home Ruler—By Late Legat Rai	8
(5) News	9
(6) India's Right to Home Rule—By Rev. J. T. Sunderland	10
(7) Indian Art	12
(8) India Home Rule League	14
(9) League for World Federation, Its Special Interest in India—By Henry Howarth	15
(10) Peace and Democracy—By Dr. K. D. Sharma	16
(11) Book Reviews	17
(12) Economic Notes—By Dial	18
(13) Raprice	20
(14) Income and Tax Stocks—By Dr. N. S. Hardiker	22
(15) India's Total Mortality, 1871 to 1911—By Dr. N. S. Hardiker	23
(16) Death Rate Curves—By Dr. N. S. Hardiker	24

# YOUNG INDIA

MARCH

Vol. I



No. 3.

## EDITORIALS

*President Wilson's latest speech*—President Wilson's latest piece of war speech is a masterpiece, in every respect. It is clear, explicit and lofty. It is more cheering to us of the subject races, because in this speech the President has unambiguously avowed that within the scope of his sympathy lays us—

This war has its roots in the disregard of the rights of small nations and of nationalities which failed the union and the force to make good their claims to determine their own destinies and their own forms of political life. Governments must now be selected into which will enter such things impossible for the future; and these governments must be backed by the united force of all the nations that love justice and are willing to maintain it at any cost.

It is territorial settlements and the political position of great possessions which have not the required power to resist are to be determined by the members of the general Government which, consider themselves most directly affected, or Great and leading powers, who may not otherwise open their eyes! It has come about in the moral world in which we now find ourselves that justice and the rights of peoples affect the whole field of international dealing as much as does in our materials and fair and equal conditions of trade.

It is apparent to any one who has eyes to see that the President has here put the whole thing in a nut shell. The future peace of the world depends on how much the Great Powers of Europe adopt these principles in practice. If the Great Powers of Europe refuse to recognize the justice of these principles, then the world has no choice but to continue to fight them until they agree to accept them. The President of the India Home Rule League of America telegraphed the following message to President Wilson.

**The Embassy.**

The President, United States of America,  
Washington, D. C.

India from this League has most courteously to congratulate them. Washington opens the Indian conference of your kind address which is bound to thrill the millions of world's "subject races." It constitutes a new chapter of world's freedom and the United States should turn every corner in its power of the part she is playing in this war. It is a noble, and a holy task.

To our British Friends.—India has a fairly large number of friends among the liberals and labor M.P.s and other publicists of Great Britain. She has always been grateful to them, and the Indian Nationalists have never let an opportunity slip of singing their praises and acknowledging their kindly services. The present writer has spoken of them in the highest terms of eulogy in his books, "Young India" and "England's Debt to India." In advocating a liberal form of government for India, they are doing a great service to their own country also.

We do not expect these friends of ours to see eye to eye with us on every matter concerning India. It is impossible even for angels to act aside altogether, the patriotic and the racial bias. Men who can do so are quite rare, and such as fulfill that description are the salt of the earth. Giving them all credit for the best of motives it should not be lost sight of, that they are Britishers first and anything afterwards. That, however, is no way affects our feeling of friendship and even gratitude for them. Having stated this, we hope they won't misunderstand us, if we candidly tell them that sometimes their halfhearted sympathy does us more harm and hurts us more deeply than the open and consistent opposition of the Tories. The Tory opposition is well understood. We do not expect anything from them. But when Liberals and Radicals, and Socialists, talk and think in terms of imperialism and officially recognize claims founded on assumptions of racial superiority, the cause of progress receives such a shock, as nothing does by the Tories could ever give it. For example, a Marley starting a policy of conquest, and talking of "the moon" is consistent with the legitimate opinion of a nation, does greater harm, and hurts more, than anything done by a Cannon would. When liberalism starts making conquest, conquest and exploitation the necessary first step to wrong that it takes longer time to construct and demolish them, than it otherwise would. We would like our British friends to note that Young India is hardly consistent of this. Young Indians welcome democracy and reform. But what they desire is, when their friends among the British start talking in a patronizing tone, and promise that they alone can save India, and that if India was left to herself she would destroy everything that she possessed. There was a time when young Indians did not reveal a tittle of this kind. Of late, there has been a great change in their psychology and while they appreciate the recognition of their English friends and admit the value of connection with the Empire, they cannot listen with patience to sweeping assumptions of this kind. A frequent impression of the first person played by the Liberals of Great Britain, in their plans about India, does not please them. Young India is self-conscious

and wants to be self-reliant not in a spirit of aggressiveness but for purposes of self development. Indians believe that India's connection with the Empire is at least as much beneficial to the latter, perhaps even more so, than to the former.

**Self-Determination for India.**—The British would be acting wisely in extending the principle of self-determination to India. There is no danger of India voting herself out of the British Empire, but it will materially weaken and split her if she feels that henceforth her connection with the Empire is voluntary. It will stop, once for all, the Indian talk of the Morning Post school, that India is and must be held by the sword. It will wash away the stain of Frankenstein from the face of British imperialism. It will raise England in the estimation of the world as nothing else would.

**India's place at the Peace Conference.**—If the peace which will come at the end of this war is to be reasonably durable, it must be a people's peace and not one patched up by the different governments now in power. All nations, small or great, free or dependent, ought to be represented at this Conference by their own representatives elected in some democratic way. If Ireland, Finland, Poland, Armenia, Serbia, Austria and Persia are to be represented at this Conference, there is no reason why India should not. The only way to stop future wars and to make this war really fruitful in its results, is to lift up all nations from their position of dependence and make them conscious of their right of self disposal.

**India and the future of the world.**—A "radical" speaker addressing a group of radicals at one of the radical clubs in and to have remarked that the future of the world was going to be settled by the Anglo-Saxons and the Latins; and that is that work they will require the votes of the Russians and the organization of the Germans. In his judgment, Japan and China may have something to say at the peace conference but not India. In any case Asia's voice will not play any important role in the peace settlement. What he said, we are afraid, is too true. But that, all the more, makes it imperative upon the European nations to think a great way ahead. Asiatic people may not be allowed a say in the peace settlement but all the same Asia is going to have a pronounced influence on the deliberations of the peace conference and also on the future of the world. It is up to the radicals, if they are true radicals, to try to do nothing which would perpetuate race divisions and color distinctions which rule the world at present. Their responsibility is the greater because of their radicalism. The subject peoples of the world are already growling that there is nothing to choose between the so-called radicals and the avowed imperialists as far as the exploitation of the weaker peoples of the earth is concerned, both aim at exploitation, the radicals only sugar-coating the pill. Let no one assume that the people so exploited do not make a true appraisal of their radicalism. They understand, all right, who calls them when the moment for decisive action is reached.

**German Imperialism.**—As we go to print we learn the monstrous terms which Germany has offered to Russia. It seems that Germany is determined

to destroy the Russian revolution. To be frank, we never expected anything better from German Imperialism, until the adoption of the Bismarck formula of peace without annexations and indemnities, by the majority of the German Reichstag, gave us ground to hope that perhaps the latent mind of Germany had after all come to the reason. The truth is that it is impossible to rely on the good faith of any Imperialism. All Imperialism is black-black with diplomacy, black with deceit and black with treachery. It is as absurd to expect of Imperialism anything good, as to expect a leopard to become a lamb. The world can have no peace until Imperialism is crushed. And if that object can be achieved only by an indefinite continuance of this war, no one should grudge it. On our part we never placed any faith in the professions of any Imperialism—German or non-German. Frankly the publication of the secret treaties entered into between the Allied Governments, has exposed the Imperialism of our side. Germany's intrigues in Mexico in India, and in Russia have shown the other side of the picture. The Allied Governments under inspiration of the United States are trying to undo the mischief done by these secret treaties. But all hope of Germany doing the same has now been consigned to the winds. Under the circumstances, we think it is the duty of every right-minded person, whether American, Chinese or not, to stand behind the United States in its war for world democracy.

German menace to Asia.—With all Hindu hatred for the heels of Germany, the German menace to Asia is becoming real. There is only one way to prevent its materialisation, viz., by the whole world standing behind Russia. This is easily done, if the Allied Governments make it possible for China and India, with their millions of people to throw the whole weight of their combined on the side of Russia. When the President of the House Rule League in India offered two millions of Hindu soldiers to the Allies, of England granted Home Rule to India, he knew what it was saying. Now is the time for England to do it. With India politically contented and fully treated by Great Britain, German danger to Asia will never materialise. With China and India behind the Russian democracy, the latter should have no fear of being absorbed by any Imperialism—German or non-German. Disinterested India will stand by disinterested Russia to her last man.

Hindus in U. S. Army.—We learn with pleasure and satisfaction that some of our Hindu members have joined the U. S. Army and are doing their bit for democracy. We wish them God speed in their career.

### APPEAL TO PRESIDENT WILSON

In the house of Saturday, February the Third, the New York Times published the following telegraphic dispatch from San Francisco—

"San Francisco, Feb. 23.—The Pacific Coast Hindustani Association today sent a telegram to President Wilson asking him to investigate causes of the conviction of Jadh Singh, a Hindu defendant in the trial here of thirty-one persons charged with conspiracy to foment revolution in India.

"A messenger to ascertain the condition of Jadh's mind was appointed Wednesday by Judge William C. Van Fleet in the United States District Court. Jadh has been in jail since last November, when he refused to testify for the government. Charges have been made by the association that he had been kept in a dark cell and fed only on bread and water.

"The telegram to President Wilson was written at a meeting of the association and signed by all the Hindus on trial and by many others of their race on the Pacific Coast.

"James H. Hobbs, United States Marshal, denied that Jadh had been kept in a dark cell. He said the prisoner had had all the privileges of other federal prisoners."

Put briefly, it seems that Jadh Singh has gone out of mind, and that the Hindus on the Pacific Coast would like to see him treated as jail. At the same time, we are unable to say what the exact truth is. But it is evident that the Federal Judges presiding over the trial has considered the matter sufficiently serious for investigation by a commission. If the allegations so openly made by the Hindus of the Pacific Coast have even a semblance of truth in them, we feel it is our duty to join in the protest as well as in the appeal they have made to President Wilson. Our attitude toward the revolutionary movement in India, more particularly toward German attempt to exploit it, has been unambiguously hostile. Even at the risk of being misunderstood, we did all we could to counteract the German machinations. That however, does not mean that the defendants under trial on San Francisco are guilty, all or any of them, unless they have been found to be so, by due process of law. But even if they are guilty, they are still entitled to the protection of the law in meeting on a fair trial and on legal treatment. If found guilty, the United States Courts will inflict such punishment on them, as under the circumstances of the case seems to them just. But, in the meantime, no one has a right to put difficulties in the way of their defense, or to withhold otherwise in prosecution. We trust the United States Department of Justice will look into the matter and will not tolerate anything which will tarnish the fair name of the United States, in the matter of the legal treatment of these Europeans.

Throughout Asia, the United States has a high reputation for justice and love of liberty and while nobody is excited to exploit it, for the purpose of violating the laws of this country with impunity, it imposes on the officers of Justice in the United States, even more scrupulous observance of the forms of law in the case against America than in those ordinarily. The Hindus in this country have lately to look after their interests. The British consular representatives, who under ordinary circumstances are supposed to be the guardians of their rights, are virtual prisoners in this case. The fact that Great Britain and America are on the same side in this way, makes it so easy for the underlings of both the governments to share off their prisoners, by preventing and actually proving the law against the defendants. That fact alone should make the moral responsibility of the United States Department of Justice, greater.

Before we conclude, however, we wish to appeal to Lord Reading, the British Ambassador at Washington, also. Torture of prisoners is well known in British India; but it is not so in Great Britain. And we do not believe that any true Briton, possessing genuine British instincts, will allow himself to be made a party to the persecution and torture of the Hindus in this country. Not made from considerations of justice and fair play, even policy requires that in all cases of political violence like these, the defendants and their sympathizers should not count under the impression that it is the British, who are at the bottom of all their troubles. In a matter of this kind the individuals concerned are not so important as the consequences that follow. It will be disastrous to British prestige in India, if an important person ground there, that even in foreign countries the British do everything possible to persecute those Hindus who are opposed to their rule in India. We appeal to the British Ambassador and all consular representatives of Great Britain in this country, to rise equal to their dignity and stop all petty persecutions of the Hindus. Considering the great help which they are rendering from India in this war, they can afford to be magnanimous.

#### BOOKS RECEIVED BY "YOUNG INDIA"

We beg to acknowledge with thanks the following books:

##### FROM MESSRS. MACMILLAN CO

- (1) *Japan and the World Problem*, by Kawakami, ..... \$1 30
- (2) *The World at War*, by Saunders, ..... 1 30
- (3) *The English Speaking Peoples*, by Beer, ..... 1 30
- (4) *The Economic Development of Europe*, by F. A. Ogg, ..... 2 30
- (5) *America Among the Nations*, by Frewer, ..... 1 30
- (6) *The Ties of Heaven*, by Sinclair, ..... 1 30
- (7) *Democracy After the War*, by Hobson, ..... 1 30

##### FROM MESSRS. LONGMANS, GREEN AND CO

- (1) *Cradle Tales of Hindostan*, by Sister Nivedita, ..... 1 25
- (2) *The Master As I Saw Him (Life of Swami Vivekananda)*, by Sister Nivedita, ..... 1 75
- (3) *Religion and Ethics*, by Sister Nivedita, ..... 1 40

##### FROM ALFRED A. KNAPP, PUBLISHER

- (1) *God and Mr. Wells*, by William Archer, ..... 1 00
- (2) *The Journal of Leo Tolstoy*, by Kate Scratchfield, ..... 2 00
- (3) *Four Christianized Virgins*, by Douglas, ..... 1 25
- (4) *What Never Happened, by "Raphael" (A Novel of the Russian Revolution)*, ..... 1 60
- (5) *Pakistan, the Rebirth of an Ancient Nation*, by Hyndman, ..... 2 00

#### THE LATE SIR WILLIAM WEDDERBURN

The cause of democracy in general and that in India in particular, has suffered a great loss by the death of our dear friend and trusted leader, Sir William Wedderburn, Bart, chairman of the British Committee of the Indian National Congress in London, which took place on Friday, January the 29th at his home in Maresfield, Gloucester, England. Sir William was born on March 25, 1855, and was in his 85th year at the time of his death. He joined the Indian civil service in 1876 and retired after a distinguished service of over a quarter of a century. He was one of the most broad-minded, God-fearing and just men that England ever sent to India, to take part in the government of that country. During his tenure of service, Sir William always took the part of the natives of the country and stood for right and justice. After his retirement he spent his time and money in fighting not India's battle for a democratic form of government under British sovereignty. Sir William spent every cent of the money he received from the Indian exchequer for his pension (five thousand dollars a year), for the benefit of India. Twice he went to India to preside over the deliberations of the Indian National Congress. He was one of the founders of the British Committee of the said congress in London, of which he remained the chairman up to the last moment of his life. He was a member of Parliament for several years and the founder of the Indian Parliamentary Committee, which is the channel of India's direct representation in the House of Commons, for seven years before after Indian Independence. Sir William was a humanist, first, and a patriot afterwards. In discussing India's right to self-government, he used to say that he recognized no limitations, except those required by practicality. The present writer had several opportunities of discussing the matter with him, when he enjoyed Sir William's hospitality at his paternal residence at Maresfield, first in 1903, and then again in 1914. During the last twenty years, Sir William spent most of his time and applied most of his energy, of which he had an inexhaustible supply, to furthering the cause of India. It was a treat to see him working even when so bed. He kept his pen and notebook always by his bedside and immediately jotted down what came to his mind, about the possibilities of reform in India. Sir William's activities were by no means confined to the domain of politics. He was equally indefatigable in the cause of temperance and education. In fact every good cause found in him a whole-hearted champion. Of late he had been giving much of his time and attention to women's education in India. We are afraid there is nobody in the British Isles who can fill his place. To our great sorrow, the loss is irreparable and the Indians themselves must hereafter do what Sir William used to do for them in Great Britain. We offer our sincere sympathy and condolences to the bereaved family.

Sir William was the author of several books and pamphlets, most of which relate to India. His best known work is the life account of his Grand and co-worker, the father of the Indian National Congress, Mr. Allan Octavian Hume, from which we have profusely quoted in our volume "Young India". Sir William was one of those "Little Englanders" who are the glory and the pride of English public life.

[illegible]

to not consider any problem or danger that will demand far more than that. Consequently, it becomes necessary for us to briefly explain our reasons for our stand.

In the first place, as mentioned, an even more important reason for our stand is the fact of the British. My children of British race in India has always been about heart, and sympathy, though based on truth and on facts alone. I have given the British what they have asked for, and have been treated on a level that has given sympathy beyond the injuries and the facts they have done to my country by their occupation and exploitation of it, and hence I was somewhat surprised to find the British race in the statement of the report of the committee on the particular issue. In my judgment, all British race in India and elsewhere, wherever they may find it, are to submit to it, but I cannot do so to justify it, it is beyond me. I am not a religious man, but I am a man in public duty and amenable. This entire the present observations of my country I find the idea of Home Rule for India, which the British Empire. I will have

The situation in the United States also are exceptional in this time. Recently they are a mass of economic strength in this country. They which they are certainly to them later and even. As a rule they are industrial and well behaved. Many of their characters and habits they have a civilization of their own, which is their contribution to this great "melting pot." American may not be the general conception this contribution, but they in their time are fully one of the most advanced than the time. It is evident that American has a large in the world. Their own, reliable that they got from this country is not many, but an intense desire the political self-expression and a love of freedom in general.

(a) The exposure is open revolt against the British with a view of obtaining an Indian republic. The existence of so many Native states whose chiefs are under the crown of, and in alliance with, the British, makes the success of such a plan extremely difficult. It can otherwise be impossible.

Some of these commentators of ours can not understand why in this Manned year of 1933 we should push any political ideal as low as to express contentment with House Rule for India, within the British Empire. They desire a position of complete independence for their country and would have none of the British connection. Besides these commentators of ours, we have a great many truly sincere Americans here, who

(a) To accept Home Rule within the Empire, all the industrial organizations in Britain have declared for it and I am sure that the country is on the brink of it. It may be imagined whether the strenuous experience of the Irish does not deter us from building up Home Rule. If the English have not granted Home Rule to the Irish, who are more or less of their kind, how can we, my countrymen, expect that they will do so in our case? My reply is, first, that the times are altogether changed, that the circumstances are different. Ireland is no longer India, is it not Ireland in a sense

country. It is a big country, with a large population and with a shortage of emigration on any scale. It is impossible for the British to maintain even a foothold of their rule in India, on a purely military basis. They simply can not rule India on a purely military basis. The British in India have to rely on the Indians who are to be in co-operation in the work of administration, the government would decline to stand still in face that strong force base. Once the country there are political consciousness and grows up, then it is, it will be impossible for the British to rule India. The British in India are an incubator of emancipation. The government during this war, but after the war has over we are determined to think a concept of positive resistance in case we find that we cannot keep the British back being considered. We are not going to let the British rule over India. It is no more deliberate to say that we should grow old our empire on military rule and making the country rather than by trying it with the chance of being lost. It is India has recently to stand a more serious power for the purpose of independence. The British in India are not to be shared with the British. There are many reasons for it which are a real and solid basis of this step. The best and the strong and of them is that there is a larger percentage of truly democratic and their moral growth and remains among the British, but in many of them are not. The British in India are a more a part of the

opposed to the rest of the Hindobans in the British Empire, I personally see no reason why under the present political conditions of the world, we should insist on getting out of it. Anyway, there is a point in which we are all agreed, and that is, that we must have a strong India. It will no longer remain a dependency but will, then, make a determined effort to be a free State for India within the Empire. Even if we fail, the campaign will have its own educational value and in the end will lead to the time in which we will be able to enter into a position not only self-sufficient, but more than that, the immediate step. Every generation must make its own decision on the facts, as they appear to it at the time. We can no more decide for the future generations than could our fathers for us. We must be guided by our own convictions of any generation. I have said it in English and write for all who may be interested to know it. What we should insist upon is the right of self-determination. We will stay with the British Empire as long as we can, but we must insist on the right to be free to judge and the right to our program and not the British. If it becomes their friendly help, and no occasion but we shall not let them keep the power of deciding for us. We are not children, but men. We are not backward-looking, but forward-looking. We are not those who are used to groveling and

## NEWS

MR. ROBERTS: WELCOME TO IT  
BETTER LATER IN THE DAY.

**Pollux Democratic.**—“We who work in the fire for the freedom of the people are free workers in Britain, and you to whom we have been welcomed as Federal guests, for the cause of liberty is one all the world over. We are democratic Home Rule men not Imperialists. The next step laid against united America which has no everywhere must the spirit of the people. We desire to remain in the Empire and help you in helping the better part of the world. To see 60 millions and 8 million 70 millions under the Union Jack is our aim. We are Free, British Empire in the East is safe and we can guard Australia, for thanksgiving the greatest love between great nations.”

[illegible]



## INDIAN ART

*The Arts and Crafts of India and Ceylon*, by Ananda Coomaraswamy. London, Le Roy Publishers, 407s.

*Recent Painting, being an account of the Hindu paintings of Rajasthan and the Punjab Himalayas, from the 10th to the 19th century, described in their relation to contemporary thought, with text and illustrations*, by Ananda Coomaraswamy. Oxford, Clarendon Press, 43s.

*Vedic drama, series 1, 100 Plates of Indian sculpture*, edited by Ananda Coomaraswamy, with a foreword by Mrs. G. S. London, India, 25/6.  
*Ajanta Frescoes, edited and translated by the Indian Society* Oxford, Clarendon Press, 42s.

The widening of any general interest in Indian art is a matter of the last few years: even now it is amongst artists rather than Indians that a critical attitude. For a long time the subject remained trivialised in the rather ponderous remarks of continental archaeologists such as Professor Duménil and Professor Fournier. No European student of the rank of M. Fournier or even Mr. Dargy and no collector continuing, like Mr. Fournier, speculation with wealth, has devoted time or thought to the Indian field. There are no American or even European museums where Indian art is even moderately well represented. Mr. Havell's well-known schemes have interested connoisseurs, but their method is too little objective and their scholarship too vague for purposes of study. Mr. Vincent Smith, on the other hand, is out of touch with all artistic thought, and

not only is his *History of Fine Art in India and Ceylon* premature, but it has no value from the standpoint of interpretation and criticism. The publications of the Indian Archaeological Survey are indispensable but somewhat inaccessible.

The keynote of Dr. Coomaraswamy's work is struck in the subtitle to his "Recent Painting"—"described in their relation to contemporary thought." His real interests are not so much with artistic technique, as with art as an expression of the inner life—the vital foundation of the hopes and fears of the race. Even in Hindu sculpture he recognises a design or pattern which represents the scientific expression of a philosophy of space. Nearly all that he writes on Indian art is therefore interpretative criticism, and possesses a far wider interest than that of mere history or bibliography. Thus his work has been less appreciated in India than in Europe seems to arise from the fact that, notwithstanding his adherence to McDougal's ideas, he has consistently refused to consider the exploitation of art as education in the interests of Indian freedom—he cares more for art than for Indian art as such. It is, however, precisely this impartiality, combined with scientific method, which secures for all his work a bearing which would be denied to any mere polemic.

The *Arts and Crafts of India and Ceylon* is a little handbook with broad distribution, serving as an introduction to the whole subject. Its value necessarily depends on the suggestive rather than any substantive treatment. Indian art, apart from its Mauryan phase, is explicitly re-

ferred—the artist, like the poet, is inspired, or, in Indian terms, he taps aside the deliberate activity of apperception, in order to "see" or "hear": this is the "willed encounter" of the creative mind," which the psycho-analyst has so lately learned to recognise. Dr. Coomaraswamy at times the comparative neglect which Indian art has suffered by the suggestion that the purely secular consciousness of the individual mind, with its outwardly directed interests, and its exaggerated interest in personality and accidents, naturally rejects as impersonal and antithetical art like that of India or Egypt. But there exists together and less honourable reason for this neglect, noted by Dr. Coomaraswamy from an Anglo-Indian writer, to the effect that "in a country like this we must not expect to find anything that appeals to mood or deep feeling." Under the conditions of Imperialism perhaps the ruling class cannot afford to recognise in the subjective peoples anything that appeals to mood or deep feeling. If this be so, it represents but one phase of the many losses which the rulers suffer at their own hands.

"Recent Painting" describes with more facility Dr. Coomaraswamy's main "discovery" in Indian art history. A very little while ago what was supposed to be the only school of Indian painting subsequent to Ajanta was described as "Impersonal," and so till day the Indian Magdal paintings are commonly recognised as Persian. But quite apart from this secular and romantic art of the Magdal courts there existed schools of religious art in Rajasthan and the Punjab Himalayas which differ as widely as possible from Magdal work in everything but aim and date.

These Rajput paintings, which Dr. Coomaraswamy illustrates in many admirable plates, including some remarkable reproductions in color, bear unmistakable internal evidence of their derivation from an older school of inner moral devotion: they are as deliberately Indian as the modern-day Vaisnava mystical lyrics which are their main inspiration. Rajput painting "is immediate, unique, and unforgettable, and as time goes will be placed as honorable place amongst the great arts of the world."

That position is already secured to the Ajanta Frescoes, which have recently been made more accessible in the sumptuous portfolio published by the London India Society, reproducing the life size coloured copies and tracings made by Lady Herringham's parties in 1899-1900 and 1910-11. Dargy and Indian draughtsmanship are here employed to exhibit the self-possession and serene dignity of an aristocratic culture, whose for one brief moment at least there must have reached that perfect harmony of the inner and outer life which is the goal of Indian religion. The age of Kili-dasa moves before our eyes in all its psychological complexity.

But it is not merely as historical interest by which we are intrigued. As Mr. Rothemann remarks so truly, "If work like this were able to give people, both in India and at home, a clearer conception of the questions they may expect to get from contemporary artists and craftsmen, it would be helping a greater thing than this scholarship . . . by showing how enduring is the life of a noble class and a vigorous movement . . . There is still enough left in these paintings to inspire a whole generation of Indian and Euro-



press artists, and to point the way to a more intelligent patronage of the arts." Of modern painters, it is perhaps Ganguly who both ethically and technically exhibits most affinity with the numerous Buddhist artists of Ajanta. But the interest for us of modern Indian art does not lie so much in the possibility of comparison, as in the fact that it testifies to the possibility of a perfect fusion of material and spiritual beauty. If

we are dissatisfied with the multiplicity and superficiality of modern art, we should ask ourselves where is the consistent will in our midst which alone could have determined an epoch of creative inspiration. In any case, the classic Asiatic arts have a profound significance for the modern world, just because the problems which they sought to solve are the very same as those which lie before mankind to-day.

## INDIA HOME RULE LEAGUE OF AMERICA

### (1) Aims and Objects

- (a) To support the Home Rule movement in India.
- (b) To co-operate with the political organizations in India and in England.
- (c) To further friendly intercourse between India and America.

### (2) Membership

Open to all who sympathize with its objects.  
Membership of three kinds:—

- (1) Active members who pay \$10.00 a year
- (2) Associate members who pay \$5.00 a year
- (3) Ordinary members who pay \$1.00 a year

### ELECTED OFFICERS FOR 1918

President—Mr. Lajpat Rai.  
Vice-President—Dr. J. T. Borthwick.  
Organizing Secretary—Dr. K. D. Bhattacharya.  
Executive Secretary—Dr. N. S. Harilal.  
Treasurer—Mr. Lajpat Rai.

### ELECTED COUNCILLORS FOR 1918

- (1) Mrs. Margaret Graham (India Group of the Civil Club, N. Y.)
- (2) Mr. J. A. Sells (Chicago)
- (3) Mr. K. P. Smith (New York)
- (4) Mr. E. L. Rogers (C. N. Y.)
- (5) Mr. A. P. Warrington (First American section of The Society)
- (6) Mr. H. K. Harshbarger (Chicago)
- (7) Mr. Jaynes May Burns (Seattle)

## OFFICIAL ORGAN—"YOUNG INDIA"

Editor, Lajpat Rai.

Manager, N. S. Harilal.

## LEAGUE FOR WORLD LIBERATION ITS SPECIAL INTEREST IN INDIA

HARRY HAYMONDS

The League for World Liberation was incorporated in Washington, D. C., some months ago by native-born Americans who desired to support the Allies' plan of democracy for all subject peoples. They considered it of vital importance to disseminate information as to the countries still under autocratic rule, and to show that an enduring world peace will not be possible until all these countries are given full opportunity for unobstructed expression according to their own political, racial, religious, and social aspirations and national ideals.

President Wilson has come out openly for this program for the world, and the Allies are standing solidly with him in this plan. Americans are heartily in favor of it, also, but there is need for an organization that will amplify this ideal, show exactly how it will be applied, explain its effect in restoring justice and international stability to the world, and urge the continuance of the War until this object has been accomplished, or at least the foundations for it laid.

The League for World Liberation is, for the moment, specializing on India. It reminds India on the nation most in need of immediate liberation, because it is the largest nation still held subject, and because the solution of the India problem is more urgent than that of any other wherever.

In a future number of the magazine I hope to give in detail the reasons for this assertion. I believe that all far-sighted Americans will agree with it. For the present, it is desired

to state that the League is obtaining signatures for the following Endorsement of President Wilson's policy:

### AN ENDORSEMENT

Sen. Woodrow Wilson,  
President of the United States.

Sir:

We, the undersigned, loyal citizens of the United States, hereby pledge to you our unwavering support for your new policy of World Liberation—the liberation of all subject peoples.

We are especially interested in the liberation of India, with its three hundred and fifteen million people, because we believe that essential to the achieving World Peace for which the Allies are fighting.

NAME ADDRESS

These endorsements should be mailed to one of the Washington representatives of the League, Dr. W. L. Holmes, The Rockefellers, Washington, D. C. When a sufficient number of these have been received, they will be handed to President Wilson by Dr. Holmes, Mr. Shiley, and Dr. Wright, of Washington.

The League believes that President Wilson's power to effect World Liberation at the Peace Table will be very much greater if he receives a large number of these Endorsements showing that Americans are enthusiastically supporting him in his lofty ideal for humanity.

Another activity of the League is to collect data concerning subject peoples, their needs, their rights, and the







# Average Income and Average Taxes

Principal Countries in the World, for 1934

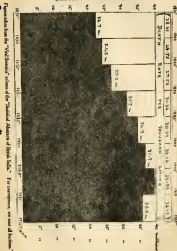
The larger blocks show the average income in dollars.  
The smaller within the large show the average taxes.

Figures taken from various Year Books, Almanacs and other recent books on economics including Mr. Lagerfelt's "England's Debt to India." For convenience, we omit all footnotes and reserve the right of correction. We will endeavor to make comparisons of this sort in the future issues.—Dr. N. S. Hardner



# INDIA'S TOTAL MORTALITY

(From 1825 to 1915 both inclusive)



An elephant may carry a ton with ease but an ant will be crushed by a quarter of an ounce.

# DEATH CURVE CHART

Of Principal Countries in the World from 1900 to 1914 inclusive

Figures taken from the U.S. Monthly Bulletin, Statistical Abstract of British India, World Almanac, Statistica's Year Book and various other sources. India stands at the top—Dr. N. S. Haselden.

